



# LANTERN

NUMBER 25 \* \* \* \* \* SPRING 1979

First of all apologies are offered to all our overseas subscribers who received their copy of LANTERN 24 rather late. This was due to the strike of transport drivers in the UK who, thanks to their picketing, prevented surface mail from entering the docks. Secondly, apologies to Editors of other magazines who exchange their productions with LANTERN. Owing to lack of space we have been unable to list all our exchanges this edition, however we will do the best we can to redress the balance in the next edition of LANTERN. Incidentally, while I was typing the 'Exchange Magazine' section for this issue, I couldn't help but reflect on how many of the magazines have become somewhat 'standardised' during the past few years (in lay-out rather than content I hasten to add). I felt quite nostalgic for those early years of flimsy, duplicated, eye-straining publications which seemed to exude a character all of their own! It seems as if the art of duplicating will soon be joining the ranks of the wheelwright, reed-catter and hedge-layer! Still, I suppose that's 'progress'.

Talking of early days, in this issue of LANTERN we see the first part of a series from the ever-rattling typewriter of Mike Burgess on early research and researchers into the geomancy and ley-system in East Anglia. This, I think, is going to be a fascinating series and the first part left me feeling that, despite all our present digging and delving, there is really nothing new in what we are doing excepting for approach and treatment of the subject.

Another 'relic from the past' is recorded in this edition, the discovery of a carved 'woodwose' in an old brewery at Needham Market. This article, together with the photographs, first appeared in the East Anglian Daily Times on January 26th, 1979, and we would like to thank the Editor of the EADT for his kindness in allowing us to reproduce it here. To round off this issue we have more fairy-lore from East Anglia, recent UFO reports and a smattering of gleanings from the local press; together with No.3 of 'SPELLTHORN' the Journal of ESNA.

It only remains now for me to give mention to two interesting books which have recently been published. The first is entitled 'THE ANCIENT SCIENCE OF GEOMANCY' by Nigel Pennick, founder of the Institute of Geomantic Research. This attractive book, sub-titled 'Man in Harmony with the Earth' is a Nigel's first full-length exposition on his geomantic studies. I personally found it very interesting reading, although I did get the impression that in places it was a bit 'skimpy' and did not give the usual in-depth coverage of the subject that we have come to expect from Nigel. However, I suspect that this is due to the publishers demanding a saleable commodity for general release rather than a learned treatise. Still, despite this small bit of 'nit-picking' I found the book very readable and a useful addition to my library in that it brings together many loose ends of geomancy. Although I admit that I sit on the fence regarding the validity of some of Nigel's geomantic arguments and theories, I would still recommend 'Geomancy' as a worthwhile buy. Published by Thames & Hudson (in the same style as The 'Silbury Treasure') It will be available after April 2nd, at £5.95. (continued on page 5).

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A SMALL MISCELLANY OF THE  
DIVERSE DOINGS OF THE 'GOOD PEOPLE'  
OF E. ANGLIA  
R. A. Hoarell

In Norfolk the "Frairies", as they were called, were said to be dressed alawys in white (strange, nearly everywhere else it would be green and lived in houses and other buildings of the ordinary kind, under the ground. These Frairies were said to be dangerous if approached. The authenticity of this description cannot be in doubt as it was related to Thomas Keightley (1789-1872) the famous folk-lorist, by an actual Norfolk girl and subsequently retold by himself.

From the sunken and mystery-surrounded lands that lie just off our coast come riding the water-horses. November is the time to watch for them particularly from Dunwich to Pakefield and at Corton, indeed, anywhere the sea has claimed the land. The Water-horses are said to ride out of the sea, gallop along the beach and frolic in the fields. If caught, and a saddle and bridle placed thereon, they make the finest steeds of all; but be warned, keep them away from the sea, for one small scent of their home sends them plunging back to their watery domain, whereupon they eat the hapless riders.

2.



# THE WOODWOSE OF NEEDHAM MARKET

THERE HE STOOD, in his rough niche in the brick wall of the old malting uncovered for the first time in many years now that the coat of crumbling plaster had been stripped away. No saint holding the symbol of his martyrdom was he, but a woodwose or wildman, covered in hair and with his rough-hewn club laid across his right shoulder. Was he, perchance, a fugitive from some late medieval font, thrown out by the restoring zeal of some Victorian parson?

Jack Carter, whose own zeal for preserving the past helped lead to the foundation of the Museum of East Anglian Life at Stowmarket, poked gently at the remaining plaster that surrounded the foot-high figure. Ever so gently the little wildman, whose legs had been severed by the now rusty seven-and-a-half-inch nail that held him to the wall, was eased from his perch.

"It's made of cement!" The remark burst forth from three people at once. This "medieval survival" was probably made at the same time that the maltings was built, about 140 years ago. It was a surprise to find that the woodwose, apparently a medieval figure, was 19th century. It need have caused us no surprise that it was made of cement at such a period however, for James Pulham was then making all manner of arms, bas-reliefs and human heads in the workshops of John Lockwood the Woodbridge builder and cement manufacturer. Pulham, an expert modeller, made his originals from pipeclay and then produced castings in Roman cement or plaster of Paris. There seems no reason why other workmen should not have sought to emulate Pulham, who moved to Broxbourne in Hertfordshire and set up his own business there about the time the malting was being built at Needham Market.

It was indirectly as a result of the lorry-drivers' strike that the figure came to light this week in Needham Market malting. Faced with a shortage of raw materials the firm which now uses the building set some of its men to maintenance work, and Mr. Percy Bumstead, who lives not far away at 8 High Street, was scraping away some loose plaster preparatory to making good the wall...when the little woodwose appeared. Fitted neatly into its niche, it had not always been hidden from human gaze. Several coats of lime-wash showed that for many years it had watched over the steep in which the

barley was wetted and over the maltsters at their work. Why was he there? "I reckon he was put there as a sort of good-luck charm," says Jack Carter, as the woodwose is laid gently in a cardboard box to be taken to the museum for repair. "You'll know it was when the building falls down!"

Yet nobody seems to know of the use of the little wildmen, such as form the sign of public houses like that at Sprooughton as well as decorations for church fonts as charms. Is there, perhaps, some tradition in the malting industry, so strong in East Anglia, that the woodwose was a personification of John Barleycorn himself? Certainly there is more to the gargoyle and the "Green Man" of folklore than meets the eye. Dr. Anne Ross, a leading authority on Celtic studies, has pointed out that old beliefs dating from our most distant past did not die out overnight with the conversion of Britain to Christianity and that in some cases elements of those beliefs have come right down to our own times. "...Material that is manifestly pre-Christian has lasted in useful form right up to the 20th century, thereby demonstrating that changes in dynasties, changes in social organisation, changes in language even have had little effect in breaking its continuity," he says. On the other hand, at Ipswich Museum, Mr. David Jones dismissed the idea of the statue being a cult figure or a good-luck charm or anything of that sort: "It's much too late for that sort of thing," he told me, "That all went out with the Reformations." - (3 cheers for the establishments point of view! - Ed.)

Suggestions that a wild man was the trade mark of the original owners of the building do not really explain his presence inside the building, at one end of the malting floor. One would expect a trade mark to be high up on an outside wall where it could be revealed to the public gaze. So what is this hirsute little chap? Is he an omen of good luck, or merely the result of a now-forgotten workman's joke; a 19th century reincarnation of a prehistoric deity; or just the symbol of a Needham Market maltster stencilled on his sack?

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*The figure of a woodwose or wild man in its niche at one end of the maltings. It was found when plaster was scraped off the wall.*



*Mr. Jack Carter, of the Museum of East Anglian Life, begins the investigation of a small statue found in the wall of a Needham Market maltings. Looking on is Mr. Percy Bumstead, who discovered the figure while engaged in maintenance work.*

INTRODUCTION(cont. from p.I) At the other end of the scale (but none the less important) is Mike Burgess's detailed treatise on THE BURY ST EDMUNDS ZODIAC. See SPELLTHORN 3 in this edition of LANTERN for full details. This is a fascinating work, especially when one remembers that Mike says that he maintains a 'healthy scepticism' on the nature and existence of these zodiacs. Even if you aren't a 'zodiac freak' I would recommend it simply for the wealth of folklore and legend it contains gleaned from the area around Bury. Excellent value for £1.

Well, I think I've waffled on a bit too much in this intro, I promise I'll keep it short and sweet next issue!

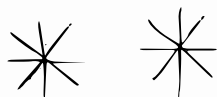
Ivan Bunn. Editor.

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Another of the popular 'mystery weekends' was held at Wensum Lodge, King Street, Norwich on the 10/11 of February. Organised by Lionel Fanthorpe, the talks encompassed a wide range of subjects related to the paranormal, with ample opportunity for questions and general discussion. Guest speakers included the astrologer Peter Green and UFO researcher Peter Johnson, the subjects covered included dowsing, the legends of Glamis, Tolkien's 'mythology' phantom ships and experimental sessions in telepathy and psychometry.

As last year, this course was well attended, with many being complete newcomers to the subject. Future courses will be publicised in subsequent issues of LANTERN, as the dates are finalised.

K. Williamson.



## U.F.O. NEWS



1979 got off to a flying start as far as UFOs are concerned, for a spectacular report was received from Norfolk as well as from other parts of the country and the world. The Eastern Daily Press of January 2nd contained details of an object, "some 200 yards long and throwing out bright lights" was seen for about 30 seconds over the sea off Cromer. The same object was reported simultaneously from Skegness. The object was seen at about 7pm on the evening of January first and was watched by two Cromer coastguards through high-powered observation equipment. Describing the object, one of the Coastguards said: "At first it looked like a big light and then an Airship. It came just opposite us about 2 or 3 miles out, over the sea. It looked 200 yards long with bands of whitish light coming off in all directions. It looked like a spaceship". The sighting of the object, which was travelling from north to south, was confirmed by the Gorleston Coastguard. A spokesman said: "It had a line of red and green lights down the side and something like a bright glow surrounded it. It was between one and three miles from the coast and its height was estimated at 800 to 1000 feet". He added that the object was so clear and close that the coastguard thought it was a Boeing 707 with all its lights on. Summing up, the Gorleston Coastguard said: "We can only put it down as a report of something unidentified. We do not know the explanation, whether it was a space vehicle re-entering or what it was....We are left in the dark. Another report, probably of the same object, appeared in The Eastern Evening News the following day (Ja.3rd). Mr. Russell Dick and his family of Eaton, Norwich reported seeing a similar object on Jan.1st at 7pm and their description of it was very similar to that given by the coastguard. A Follow-up report appeared in the East Anglian Daily Times on January 1st said that the MoD claimed that the object was probably the rocket which launched the Russian satellite Cosmos 1068 5 days earlier, re-entering the earth's atmosphere.

On January 4th, the Eastern Evening News reported sightings of two more 'UFOs' seen over Norwich. The first was seen by 12 year old Rosemary Fitchett and her parents on January 2nd. This object was observed for about 3 hours, during which time it moved "high in the sky" changing colour as it did so. However, judging by the witness's descriptions, it sounds as if they were watching a very bright star or planet rising. The other report was of an object seen by Mr. John Pooler of Cal-

(continued on Back page)

# Early East Anglian ANTIQUARIANS

PART ONE: ALFRED WATKINS AND THE  
THEORY OF LEY LINES

By  
Michael W. Burgess

affected by the  
and later books  
cept of a network  
of prehistory.

Stukely/Aubrey "druidism" of earlier days. In this  
Watkins managed to develop a coherent (if naive) con-  
of "straight tracks" dating from the unimaginable days

Shortly after its publication the East Anglian Press caught hold and the great debate was on. Although echoed, no doubt, in numerous other papers around the country, I thought it would be interesting to reproduce the correspondence that resulted in our own area. Few people "sat on the fence" in this issue. Watkins had his denigrators and his adherents, and both are represented in the following letters. For reasons of space I have had to compress some of the contributions, but Watkins' own reply I have quoted in full. In LANTERN 26 I hope to provide details of the people themselves - people who were some of the most - noted and notable researchers of the early years of this century - people who lived in East Anglia and who did the groundwork that later students of the oddities of the landscape now rely upon.

On June 3rd, 1922, the local press syndicated (in the EASTERN DAILY PRESS, the NORFOLK NEWS and the WEEKLY NEWS) a review of 'Early British Trackways' by W.G. Clarke, and this is what began the debate:

"In a recently published book on 'Early British Trackways', Mr. Alfred Watkins has put forward a theory that from prehistoric times until after the Roman occupation all trackways were in straight lines marked out by experts on a sighting system. Such sighting lines (or leys) were from hill to hill, such points being terminals. Further marking points on the lower ground between were made. They were constructed of either earth, wood or stone, trees also being planted on the line. Earth sighting points were chiefly on higher ground, and now bear the name of tump...tumulus...castle, bury...moat and camp. Stone sighting or marking points were used for commerce, and for assemblies of the people. All forms of sighting points became objects of interest, superstition and genuine veneration, and as such were utilised on the introduction of Christianity. Practically all ancient churches are on the site of these sighting points...and there is evidence that in some cases the churchyard cross is on the exact spot of the...marking stone. Mr. Watkins' evidence is chiefly from Herefordshire, and seems to follow similar lines to those suggested by Mr. Percy A. Nash as the basis of a Roman survey of Norfolk. Mr. Watkins has however strained his theory to breaking point, and his philological proofs are often absurd. There is a great danger in speculation of this kind of putting the cart before the horse. The existence of a track naturally caused the erection of camps, barrows, moated houses, and later of churches, in its vicinity, and it is not safe to assume that any of them were constructed as sighting points."

From this letter we can see that Clarke was not a proponent of the ley theory, but we shall hear from him again shortly. Next came a reply from Watkins himself, in the EASTERN DAILY PRESS for July 19th, 1922. All the following come from the EDP. (I apologise in advance for any mistakes, but the original microfilm copies were, apparently, rather poor).

"The real value (if it has value) in my book...which you recently favoured with a long critical review, lies in the new facts regarding certain classes of antiquarian sites falling on straight lines in the west Midlands. These facts have to be faced by inquirers, even if my deductions prove faulty. It must be of interest to many persons in Norfolk who combine the historic sense with a love of the countryside, to know whether such facts apply to their county. Permit me to indicate a few examples gleaned from the I inch Ordnance Map (Norwich and Gt. Yarmouth, popular edition, 2s.6d). I do not possess the personal knowledge of the county so necessary to real investigations; but the way in which these straight lines lie, not merely on the points named, but on fragments of existing roads, on crossroads and junctions, on ancient mansions and homesteads, convince me that the sighting system I described was in vogue in ancient days in Norfolk, as also in Suffolk, and that those who follow up the clues I indicate will find much proof not on the map. There are differences from the conditions in the West which caused modifications in the method. The country is flatter and Lower, only a few tumuli are marked on the map, and place names indicating them are fewer, although the place-name element 'thorpe' (see a new clue in the New English Dictionary) is an addition. The word and suffix 'ley', so universal in the West, is almost absent, but occurs again on the Suffolk side. I feel sure that several of the lines through Norwich will be found to pass through ancient churches, but a local knowledge is necessary to verify this. Here is the list, the straight lines passing through the points on the map being numbered to keep them distinct. I am aware of the danger I run of including a church of recent foundation.

(1): Swardston Church, Yelverton church, Ashby church, Carleton St Peter church. (2): Colney Church, Norwich Cathedral, Gt. Plumstead ch., Fishley ch. (3): Hoveton St John ch., Norwich Cathedral, Norwich Castle, East Carleton ch. (4): Lt. Melton ch., Norwich Castle, Gt. Plumstead ch., The Nab. (5): Roman Camp at Caistor, Caistor Castle, Hemblington ch., Hellesdon ch. (6): Swainsthorpe ch., Buckenham ch., Moat north of Moulton, Tunstall ch. (7) Moat north of Tacolneston, Saxlingham ch., Kinstead ch., Mill Hill tumulus. (8): Brooke ch., Thurston ch., two churches in Gt. Yarmouth. (9): Church NW of Coltishall, Plumstead ch., Langley ch., Chedgrave ch. (10): Moat west of Toft Monks, Bell Hill tumulus, Gt. Yarmouth ch. (Note the two halls and the convincing piece of road on this ley.) I find similar facts in Suffolk, with moats more frequently on the ley.

Permit me a personal explanation to remove a misunderstanding which a curt sentence in my book might have caused. It is certainly not a fact that I knew nothing of the subject at Midsummer, 1921. I was then ignorant of a complete sighting system being embodied in our prehistoric trackway, but it was an ignorance shared by everyone else. I was then equipped for quickly following up the first clue by half a century's knowledge of local topography and, although no booklore archaeologist, by a third of a century's experience in systematic surveys and records of local antiquities. Fourteen out of the forty photographs illustrating the subject in my book were taken by me before 1921.

Yours truly, Alfred Watkins.

Hereford, July 17th"

Back came W.G. Clarke again, on July 21st, 1922, this time with more vehemence:

"...Mr. Alfred Watkins' facts are not in dispute; my criticisms were directed to his deductions. He does not attempt to disprove my contention, which would destroy the basis of his argument...he puts a ruler on a map of Norfolk and moves it around in any direction until he gets 3 or 4 churches or other points on the line, and then has the temerity to suggest that these were points in a hypothetical sighting system associated with the imaginary lay-out of early trackways. Mr. Watkins gives 10 such lines, and I do not dispute their accuracy. They, however, prove nothing. I know all these places, and have a fair acquaintance

"with ancient maps, have tested the lines on the One Inch map, and have no hesitation in saying that there is not a scrap of evidence for the assertion. No. 6 for example crosses the Yare Valley and passes through Rockland Broad...No. 8 crosses the Yare valley twice...and No.10 crosses the Waveney and Yare Valleys. Existing prehistoric trackways show that they always followed the ridges or the sides of the valleys; that they avoided crossing river valleys, which were then impassable morasses; and that if a man wanted to get from the present site of Brooke church to the site of two churches in Yarmouth - then a sandbank in the estuary - he did not think it necessary to spend most of his time in the swamps of the Yare Valley. He followed the ridges, covered a much longer distance, and got there much quicker. Mr. Watkins' theory is ingenious; he will find support for his straight lines in maps of any county in England; but he will find few local topographers to accept his conclusions."

+ + + + +  
+ A remarkable discovery was made +  
+ in a butcher's shop in Kings Quay +  
+ Street, Harwich. An ordinary bu- +  
+ tcher's block which had remained in +  
+ one position for upwards of nine +  
+ years was turned over for some +  
+ purpose or another when it was +  
+ found that the bottom had been hol- +  
+ lowed out by a toad which was a- +  
+ live inside it. +  
+ FROM: East Anglian Daily Times; +  
+ September 28 1878 +  
+ + + + +

Now W. A. Dutt enters the scene, being one of Watkins' most loyal and ardent disciples, his letter appearing in the same issue as the above:

"I am convinced that if Mr. Watkins had a more intimate acquaintance with East Anglia he would have been able to give us much stronger local evidence in support of his ideas than he gives us in his letter. For instance, taking the Tasburgh hill-fort as a high sighting point, he would have found at least 14 leys connecting it with ancient earth-works at Attleburgh, Ovington, Wormegay...Smallburgh...Bungay, Denton, Rumburgh, Eye...Lidgate, Bunwell...Burwell, and perhaps Ringland. Two Roman castella, at Burgh Castle and Brancaster, are terminating points of two of the leys...I have almost daily found fresh evidence in support of the ley theory...The evidence of the Tasburgh leys is that their initial purpose was to connect as directly as possible a central tribal stronghold with other important related settlements...the persistence of the ley system...would tend towards the occupation of these fortified sites by later settlers, and the construction of later defences along the leys. In this way a...mound might easily become a mote castle; a mote castle grew into a mound of the imposing dimensions of Thetford Castle Hill...The subject is a wide one, and has many interesting side issues. I have written a good deal about it which may be printed - some day! Let me say now, however, that a study of the inch to a mile maps of...Norfolk and Suffolk reveals innumerable place-names supporting the ley theory.

W.A.Dutt.

Carlton Colville, July 20th"

The genealogist and historian Walter Rye then had a say, backing up Clarke in his refutation of leys - on July 22nd, 1922:

"May I record my opinion (for what it is worth) that there is nothing in Mr. Watkins' theory as endorsed by Mr. W. A. Dutt. 'Your Reviewers' arguments seem to me unanswerable. If there are any early British trackways other than the Peddars Way one would expect to find them along the ridges of hills...or along and parallel with rivers linking up the fishing villages. The well-known Reidgeway at Wimbledon is a good example of the former, while the (???) and footpath starting...at Lammas, and following the Bure for a long way is a specimen of the latter. Why does Mr. Watkins so spell 'leys'? If the idea is that they are laid out, surely 'lays' would be better so as not to cause confusion with leys supposed to mean pasture land? It seems inconsistent to use Roman



places, like Tasburgh and Burgh, in a discussion as to British trackways. Such places , prima facie, could not have existed in British times..."

But on July 25th, back comes Dutt to the rescue:

"I agree with your reviewer that...the passing of a straight line over the sites of 3 or 4 churches or homestead moats is without conclusive significance. Much more than that is needed to establish the existence of a ley system. Meanwhile, here are a few facts upon which disbelievers in the leys can exercise their ingenuity...Taking Tasburgh Camp as a centre...I find that (1). a straight line drawn westward to Ickburgh passes through Attleborough. (2)...through Hillborough to Oxborough. (3)...through the Ovington camp to...Wormegay Castle. (4)...through the Wymondham Moot Hill to Mileham Camp. (5)...through Wheatacre, Burgh and Burgh St. Peter to Roman Hill at Lowestoft. (6)...through Bergh Apton to Burgh Castle. (7)...through Smallburgh to Happisburgh. (8)...Through Mattishall Burgh, the earthworks at North Elmham and the South Creak Camp to Brancaster. (9)...through Rumburgh to Dunwich. (10)... through Dickleburgh to the earthworks at Eye. Along these lines there are nearly a hundred churches, fords, artificial mounds, round moats, hill-names and place-names suggestive of wayfaring. In view of this evidence the argument of accidental coincidence can have little weight so far as the Tasburgh leys are concerned. I explained in my first letter that fortified sites might represent the defensive work of more than one period without affecting the relation of one site to another. Mr. Rye calls Tasburgh 'a Roman place'. The 'Victoria History of Norfolk' considers the earthwork pre-roman, and there seems to be now general agreement that it is a prehistoric hill-fort. Mr. Rye remarks, 'if there are any early British trackways other than the Peddars Way.' I have no doubt that there were British trackways all over Norfolk and Suffolk. There were British settlements everywhere, and is it likely that the inhabitants of each always stayed at home?"

In my opinion, the most fascinating piece of correspondence is the last, from Arthur Cross of Brisley. Although his ideas are outdated and rather vague, he seems to take a much broader view of matters, again on the side of Watkins; July 26 1922:

"It seems highly improbable that place-names on a map can guide us to the 'origin' of famous Norfolk sites, though they may tell us of 'occupiers' of the sites. Probably the sites were as well marked beforehand as Norwich was before its Cathedral was built. The origin of Norfolk sites, mounds etc...is undoubtedly connected with the remarkable isocetes triangle, of which Stonehenge and Avebury form the base, and Silchester the apex. The straight line from the monoliths of Stonehenge to those of Avebury...forms the unit of measurement (approx 18 miles or 20 Roman miles). Apply this stonehenge unit to Norfolk, (and) it can scarcely be mere coincidence that it is precisely the distance from Castle Acre to Brancaster, Warham Camp...and Brandon. From Norwich to ...Happisburgh, Burgh Castle and S. Elmham. From Tasburgh to Burgh Castle...and Filby Burgh....I incline to the view that neither Briton nor Roman originated the sites...of Norfolk (and their triangulation, often perfectly equilateral), but that...people of a more remote and civilised age, skilled in survey and direction, fixed the sites...Like the discoverer of Neptune, I have opened compasses with the Stonehenge unit, and swept the map...and been astonished to find many of the more obscure 'burghs' of Norfolk. Now, is it only coincidence that the 7 Burnhams and the 7 S. Elmhams are exactly equal distances from Grimes Graves? I am aware that if we set out to seek proof of a theory we may see it where there is really none; yet the great Architect of the Seas placed the white, black, blue and red on a line connecting the poles."

(TO BE CONTINUED)

[illegible]





# SPELLTHORN 3

NOW AVAILABLE...NOW AVAILABLE...NOW AVAILABLE...NOW AVAILABLE...NOW AVAILABLE...NOW AVAILA

'THE BURY ST. EDMUNDS TERRESTRIAL ZODIAC' by Michael W. Burgess. 'ARP' No. 1.

Quarto size, duplicated. 50 pages, including 12 line drawings of the individual figures, plus 2 pages of litho diagrams showing the geomantic and metrological structure of the pattern, plus a section of OS map showing the zodiac in its entirety.

A full and complete exposition of this Suffolk landscape pattern as originally described briefly in 'Lantern' and, more recently, the 'Journal of Geomancy'. Jam-packed with local information as regards history, archaeology, topography and folklore, with a chronology of Bury and St. Edmund, first patron saint of England and the heart of the Bury Zodiac. Limited edition only. PRICE: £1 (including p & p.) Please make any payment out to M.W. BURGESS.

Available from the author, at 21 Kirkley Gardens, Lowestoft, Suffolk.

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The above-named work, the first in a series of 'Anglian Research Papers', is also to be the last from the ESNA presses for a while. ESNA-Press is now closing down for a period of between one and three years for a number of reasons, not the least of which is a distinct lack of finances. Although ESNA Occasional Paper No. 1 is almost sold out, and No. 2 is progressing nicely, the price of each was held down. I regret that, in an attempt to break even and recover a little of our losses, I have had to lay a slightly heavier price on the above paper, but believe me, its worth it! For the same reasons, the paper does not include the previously-advertised section concerning a critical analysis of zodiacs, and that will now not appear. 'SpellThorn', however, will continue (I hope!)

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At this point, I'd like to introduce a system of reference numbers into the arrangement of 'SpellThorn', which is something I should have done in No. 1. Each particular item or set of items will now be prefixed by a number, and this will hopefully make for easier back-reference in the future. Thus, Nos. 1-6 appeared in 'SpellThorn' No. 1 (Lantern 23), and Nos. 7-15 in 'SpellThorn' No. 2 (Lantern 24.)

No. 16...FORTEANA\*\*\*\*\*From 'Unnatural Natural History Notes' (1884), p. 20-21, comes the following tale: "Hannant, a fisherman belonging to Corton...was out at sea fishing, with a fleet of herring-boats belonging to Mr. Gowing...The man hauled up a fine codfish...and it was at once handed over to the cook, a man named Francis...on cutting open the fish, out rolled an entire full-grown baby, with its chin slightly cut by the knife used to open it. The cod and child were, however, immediately pitched overboard again, so that, to use Hannant's depositions, the unfortunate child 'never had no crowner's (coroner's) inquest.' Hannant's only remark upon the occasion of giving his evidence was, 'a codfish will a most eat anythink!'"

No. 17...TUNNELS\*\*\*\*\* (See No. 8) "On the destruction of the (Langley) Abbey farmhouse by fire, in 1801, the labourers fell upon a large subterraneous arch far larger than a common sewer, but...none were found who dared to penetrate the mysterious way..." H. Daveney; 1865.

Jack Lindsay's 'The Discovery of Britain' (1958) gives several tunnel legends, but the most interesting concerns one that has previously been mentioned in 'Lantern'. A passage is said to run from Gresham Market Cross to Beeston Abbey (in Norfolk), and a 'Golden Calf' is alleged to be hidden in it. In the 1820's a 'Cunning Man' was called in by a local woman to look for the Calf under her land, presumably by some means such as dowsing. When he said that he had located it beneath her parlour (about a quarter mile from the Cross), they



immediately began digging a pit through the floor. However, when the excavations started to undermine the property next-door, the digging was stopped, and the treasure was never found.

No.18...TREE\*\*\*\*\*A query now: does anyone have any information on a 'Gospel Oak' reputed to be in the Park at Haughley, in Suffolk?

No.19...HILL FIGURE\*\*\*\*\*The only chalk-cut hill figures sometimes recognised anywhere in East Anglia were those discovered by T.C.Lethbridge on the Gogmagog Hills in Cambridgeshire. However, a long time ago I heard of one in Norfolk, and now I've finally managed to track down the source. W.G. Clarke, in 'The E.Counties Magazine & Suffolk Note-Book', Vol.1 (1900), p.175, states: "It is said that at one time there was near Thetford a 'white horse' which had been cut out of the short turf concealing the chalk. All traces of its whereabouts are now, however, lost."

No.20...STONES\*\*\*\*\*(See No.12) Nigel Dernley of Wattisham has sent more details of a couple of stones mentioned previously, plus a new one. Of the 'Wattisham Stone' he says: "It has the reputation of turning, when Bildeston clock (in the market square)...rings."

"A (?sandstone), shaped menhir has been used as a gatepost at Wattisham Hall Farm, but has certainly been moved there, probably from one of the fields. I can find no superstition about this stone."

Nigel then speaks of "a very large stone..at the side of a field, below a tree...(location to follow shortly)...This is supposed to be as big as a double bed, with possibly some allied superstitions!, but is nearer in size to a single bed (even cosier!) The stone has supposedly never been moved although attempts have been made, but not recently."

No.21...ROADSIDE BURIAL\*\*\*\*\*(See 'Lantern' 24.) In the Churchwarden's Accounts for the parish of Redenhall-with-Harleston is the following entry for 1668: "For planks and worke about Lush's bush and cutting of it.....7/6d." A reissue of the Accounts adds the note that "Lush Bush, or 'the Bush', (was) about half-way between Harleston and Redenhall church, where the lane from Gawdy Hall joins the high road. This was the traditional burial-place for suicides, and the legend is that the old tree...now cut down, sprang from the stake driven through a murderer and suicide of the name of Lush. As recently as 1813, an unhappy woman, who poisoned herself under suspicion of having murdered her child, was buried here..." This woman apparently had another daughter, for it is on record that, some time after being sent to a 'Refuge for the Destitute' in London, she entered a life of crime and was transported to Botany Bay.

No.22...GHOST\*\*\*\*\*Another query: an article in the 'East Anglian Magazine' (Vol.23, p.38-41), mentions a corner of Walberswick as being once haunted by the "Monster of the Green." Could some kindly 'Walserwigan' please tell me what on earth that's all about?

No.23...FORTEANA\*\*\*\*\*"A Magnolia Grandiflora, planted about 15 years ago and now some 30 feet high, grows on a west wall of my Hollesley house...On 27th August the sky was clear with a bright and almost full moon when I saw, from my bedroom window about 20 feet away, that the top branches of the Magnolia seemed to be surprisingly lit up by many little white lights, giving it the appearance of a Christmas tree..." : Bernard Barrington; 28th August, 1949.

No.24...TUNNEL\*\*\*\*\*In the 'E.Anglian, or Notes & Queries' for 1865 appears the following passage, under the byline of 'C': "Waiting at the Reedham railway station a short time since, I met with a native labourer, who told me that it was believed there was a subterranean passage, leading from Reedham hall to the church; and that the top of this passage was frequently touched by the plough when working the land. Is anything known about this underground way? Has it ever been traced, or opened, or its use or object conjectured?" The questions were never answered, so I ask them again.

Michael W. Burgess.

Any more odd notes, queries or quids to me please, at the ESNA address, which is 21, Kirkley Gardens, Lowestoft, Suffolk. 'Phone Lowestoft (STD 0502) 69604.

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\*\* End of 'SpellThorn' No.3.\*\*

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